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There is no cultivation of standing crops. Weeding is done by hand, usually by the women and children. The fields are sometimes fenced with posts and saplings bound crosswise with withes, somewhat like our own post and rail fences, but this seems to be rare. It is only resorted to in places where the wild pigs are numerous.

When the grain begins to ripen, members of the family are on guard day and night to drive away birds and wild pigs, whose nocturnal raids often cause serious damage. Cords with bits of cloth or leaves attached are sometimes suspended over the fields, but there seem to be no elaborate scarecrows comparable to those of Malaysia. Bamboo bull-roarers are often used to frighten away the birds, but this task is usually delegated to small boys armed with slings. They are very expert with these weapons and I have seen a boy bring down a bird no larger than a sparrow at twenty yards. At night the men keep guard with spears, to drive off pigs. Also, traps are set in their runs and at gaps in the fence.

The Menabe, like the Ikongo, sacrifice before beginning the harvest, but their method is slightly different. A post, called *fatotra*, is set up in the *tany* of each family. It is about 4 feet high and 2 or 3 inches in diameter (Fig. 23, k). The top is split in the form of a cross and little wedges inserted with their ends projecting almost horizontally, forming a small stand or platform about 6 inches across. The husband, not the wife, gathers the green rice and makes the *longo*. He places a little of it, on a piece of the leaf of the Traveler's Palm, on the *fatotra* and says: "Oh *Fahaniry* [ancestors], *you have* given us a good harvest. We give you this meal as *your* share." The neighboring Betsimisaraka make their harvest sacrifice in the same way, but mix rice chaff with the *longo*.

After the sacrifice has been made, the harvest commences. The rice is headed with small iron knives identical with those used in weaving, as razors, etc. (Fig. 1, *f*). The stalks are cut between the knife blade and the thumb, two or three at a time, and the heads dropped into a basket held in the left hand. The heads are often dried on mats in the sun before they are stored. No use is made of the straw, which is left to rot in the fields.

The granaries, *hamby*, are small houses, shaped like miniature dwellings. The walls and floor are of split and interwoven bamboo and the roof heavily thatched with the leaves of the Traveler's Palm. They are always raised on smooth posts, to keep out the rats, but the height varies greatly. The average is about 6 feet, but some are as low as 4 feet, and others as high as 12 feet. There is a small door

343 in one end and often a shallow porch, formed by the overhang of the roof. The size of the *koomby* is very variable. Some are not more than 4 feet square, while others are as much as 8 feet long by 5 feet wide. They serve for the storage of tools and equipment as well as grain and may even be used as sleeping places if the fields are far from the village. The door is reached by a ladder made from a notched log. Inside, the rice is stored in large baskets about 2 feet deep and 2 to 4 feet in diameter.

251 Most of the Menabe keep their rice in the koomby throughout the season, going to get a basketful at a time. They do this even when the granary is as much as a full day's march from the village. The rice needed for immediate use is usually kept in a basket in the dwelling, although I saw small outside granaries in a few villages.

343 The Ikongo granaries in villages are built on the same lines as the *koomby*, but are of better and more permanent construction. In a few cases the walls and floor are made of planks instead of woven bamboo. The supporting posts are larger and more smoothly polished, and are provided with wooden disks, 2 feet to 2 feet 6 inches in diameter, which are placed between the posts and the floor as an additional protection from rats. At the present time, inverted tin dish pans are often used for this purpose.

On the western edge of the Ikongo territory there is a limited use of clay granaries, copied from the southern plateau tribes. These are conical, 4 to 5 feet in diameter and 6 to 8 feet high. The walls are 8 to 10 inches thick and may be solid earth, but are more commonly of wattle work heavily daubed. They are smoothly plastered, inside and out, with a mixture of clay and cow dung which is bright red in color. The only opening is a small door, about 2 feet square, which is placed high up in the side. The top is heavily thatched with straw. Subterranean granaries of the sort used by the Betsileo and Imerina are unknown among the Tanala.

251 The rice in the granaries is likely to become moldy and the owners will take it out from time to time and spread it on mats in the sun.

243 The Menabe transport their rice to the village in the head and thrash it a little at a time, as needed. The heads are laid on a clean mat and the grain trodden out with the bare feet or beaten out with a short club about 1 inch in diameter and 18 inches to 2 feet long (Fig. 1, *e*). The straw is gathered up and thrown away and the remaining mixture of grain and chaff winnowed by tossing it into the air from a winnowing tray. Three types of winnowing tray are

857 together. Tanala children seem to be rather less active and are certainly less noisy than European children of the same ages. Small children and girls seem to sit about a good deal and usually play at quiet games. The boys are more active and organize themselves into gangs. The activities of these gangs are sometimes directed by old men, but this seems to be a matter of friendship rather than organized control. The gangs are not mischievous and I never heard of children stealing or destroying property deliberately. Fights are rare and are discouraged by the elders.

868 The boys hunt and fish, learn tracking, and also play at war. In the last they choose sides and carry on sham battles under the direction of old men who show them how to use their weapons and keep real fights from developing. In this way they learn how to throw the spear and get an elementary training in scouting and tactics.

866 Children receive no regular instruction and are rarely disciplined. They begin to help their parents at a very early age, although they do not seem to be set regular tasks. From the first they take part in the community life, attending all feasts and ceremonies. By the time they reach puberty they are able to do the work of adults and can assume their places as full members of the community.

PUBERTY

881 It is very difficult to obtain data on the exact age at which puberty occurs, but the Tanala seem to mature somewhat later than Europeans. The girls' first menses rarely occur before fifteen and sometimes not before seventeen years. Boys mature somewhat earlier. There is no suggestion of puberty rites or observances for either sex.

841 Menstruating women are not considered unclean and can take part in all sacrifices, etc. I could not discover that they were subject to any taboos. Married women usually sleep on the floor, apart from their husbands, at such times, but it does not seem to be obligatory. During menstruation women insert a plug of bark cloth or leaves into the vagina, removing it from time to time and washing out the blood. There is no interruption in their regular duties.

CHILDREN'S HOUSE

343 283 When the eldest child in a family reaches the age of fifteen or sixteen, even if not physically mature, the father builds a separate house for it to the east of his dwelling. Girls use this as a work room

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for mat weaving, etc., and receive their friends there, but sleep in the §43
house with their parents. Boys live in it, coming to the father's §43
house only for meals. All the children of a family use the house in common, but the eldest has a prior right. When the eldest son marries, he usually takes this house as his dwelling and a new one is built for the remaining children.

Every establishment with adolescent children has a house of this sort. The Tanala explain it as a defensive measure on the part of the parents. The young people have many visitors who would be in the parents' way if they received them in the main dwelling.

Chastity

In spite of the free association between adolescents and the §34
almost complete lack of chaperonage, girls are usually chaste before marriage and sometimes retain their virginity to the age of twenty. Chastity in itself does not seem to increase greatly a girl's desirability, but girls are taught that intercourse at a too early age, and especially promiscuity, are likely to lead to sterility.

Among the Tanala Menabe the standard for married women §37
seems to be somewhat lower and a wife's unfaithfulness is taken rather lightly. The husband has the legal right to divorce her for it, but will not do so unless he has tired of her. He will scold or even beat her, but the matter soon blows over. He may beat her lover, if he is strong enough and angry enough, but he cannot bring a legal action against him or collect damages. At the same time, wife lending seems to be unknown. The Tanala Ikongo take unfaithfulness rather more seriously and usually divorce for it. This is probably due to their contact with the southeast coast tribes, who have a strong feeling against it.

Premarital chastity on the part of a man would be taken as a §36
confession of impotence and would make it difficult for him to find a wife. After marriage the standard for men is still low, except that they are expected to be faithful during a wife's pregnancy.

Incest

Incest is a very serious crime, highly offensive to the gods and §54
ancestors. Although a first offense may be compounded by a special ceremony and sacrifice, a second or third offense is usually punished by disownment and expulsion from the gens. There also seems to be an unformulated belief that it affects the fertility of the lineage as a whole and may even injure its crops and limit the increase